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# Exploring the purpose and style of euphemism in the Prophet's hadith

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**Abstract** Euphemism in the Prophetic Hadith is one of the important rhetorical devices used by Prophet Mohammad (PBUH) for guidance and counseling. It serves as an effective communication tool that helps convey ethical and Islamic values in a gentle and impactful manner. However, there is a lack of sufficient attention to the role of the style of euphemism in the Prophetic Hadith and its impact on listeners, despite it is one of the most influential rhetorical styles. Therefore, this study aims to explore and clarify the purpose of the style of euphemism in the Prophetic Hadith and understand its impact on the recipient. Additionally, it seeks to analyze how this style contributes to building human and social relationships and its effect on interpreting and understanding Prophetic texts in a way that reinforces educational and social values. The study revealed that the style of euphemism in Prophetic Hadith significantly contributes to achieving positive and balanced guidance and strengthens effective communication between Prophet Mohammad (PBUH) and his followers. It also revealed that euphemism plays a role in fostering human relationships on the basis of respect and compassion and in reinforcing ethical values, such as modesty and respect. Furthermore, the results showed that the style of euphemism has helped enhance religious education and social guidance, thus reflecting the role of Prophetic rhetoric in sustaining Islamic values in society. The study also highlighted that the style of euphemism in Hadith employed various techniques, such as metaphor, suggestion, contrast, and generalization, to achieve multiple purposes, such as politeness, respect, reverence, and affection. The significance of this study lies in shedding light on the style of euphemism in the Prophetic Hadith as an influential communication tool. It enhances the understanding of Prophetic rhetoric and how advice and guidance are presented. The study also offers a fresh perspective on how this style can be applied in contemporary social contexts to achieve similar objectives and promote ethical values.

**Keywords:** euphemism, prophetic hadith, semantics, pragmatics, social impact, ethical values

## 1. Introduction

Linguists have used euphemistic expressions in their social interactions since ancient times to convey meanings that are considered inappropriate both religiously and socially. In other words, euphemism linguistically represents a significant metaphoric resource that has relatively strong functional roles in religious texts, such as the Qur'an (Hamiedi, 2016; Mocanu, 2017; Olimat, 2019). Each society has its own social norms that lead its members to avoid certain expressions, such as words related to death, serious diseases, ghosts and jinn, sex, or bodily functions (Al-Saaran, 1963). In this context, the Prophetic Hadith is considered one of the most important sources of legislation and eloquence in Arabic, distinguished by various styles ranging from commands, prohibitions, questions, guidance, and more. Among these legislations, euphemism stands out as one of the semantic and pragmatic tools employed by Prophet Mohammad (peace be upon him) to offer advice and guidance with a tone of compassion and kindness toward the recipient. The tendency to euphemize is of paramount importance, as it reflects one's noble feelings and good intentions toward other individuals in the language community (Hamiedi, 2016). However, these linguistic methods have not received sufficient attention in terms of study and analysis within semantic and pragmatic frameworks. In other words, the issue of euphemisms has been ignored for a long time because of the reticence to speak about "certain matters", which are specific to Western cultures, and the restrictions imposed (Mocanu, 2017). Consequently, the central issue of this study lies in exploring the purposes behind the use of the "Euphemism approach" in the Prophetic Hadith and understanding its impact on the audience. It also seeks to uncover the rhetorical and instructive value this style brings to the texts of the Hadith. The study aims to analyze and interpret the uses of this method within the context of the Prophetic saying and how it can achieve educational, social, and religious objectives. This study highlights the role of politeness in enhancing educational and social values within the Muslim community, illustrating how the Prophet Mohammad (peace upon him) used this style as an effective tool in both preaching Islam and education. The study further analyzes the influence of this


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style on the success of the Prophetic message while uncovering the importance of politeness in the Islamic cultural context and its role in strengthening human relations among Muslims in their daily interactions.

**2. Literature review**

Euphemism is the term used in religion to explain delicate, taboo, or sacred subjects using gentler, more indirect, or less harsh words or phrases (Abdul Karim, 2019). In his study, Sa'd (2017) reported that in the Arab community, subjects related to sex, health, death, diseases, politics, religion, wealth, money, and body organs are considered taboo. Therefore, several strategies have been adopted to address such topics. These strategies include euphemism, silence, avoidance, shifting topics, speaker criticism, code-switching, joking, withering, circumlocution, and the use of conventionally fixed expressions (Sa'd, 2017). These strategies are followed to prevent upsetting others or to demonstrate respect and reverence. Since these issues can be deemed too stark or improper for direct speech, euphemisms are frequently employed in religious contexts to refer to matters, such as death, sin, or divine activity.

*2.1. Religion-Related Euphemism Examples*

Death and Afterlife phrases such as "passed away," "gone to be with the Lord," or "departed this life" are sometimes used in place of the phrase "dead." "Sleeping in the Lord" is a euphemism for death in Christianity.

*2.2. Morality and Sin*

Phrases such as "fallen short," "missing the mark," or "struggling with temptation" may be used instead of "sinful" or "wicked." Sometimes, "shortcomings" or "imperfections" are used instead of harsher words such as "sin."

*2.3. God or Sacred Allusions*

"The Almighty," "The Creator," or "The Divine" are frequently used to respectfully and subtly refer to God. "Subhanahu wa ta'ala" (meaning "Glory be to Him, the Exalted") is frequently added after Allah because it is considered improper in Islam to use the name of Allah directly in everyday speech.

*2.4. Topics that are taboo in religious texts*

For sexual matters, euphemisms are employed in certain religious traditions. For example, the word "know" is used in the Bible to describe sexual connections (as in "Adam knew Eve"). Islam uses the phrase "covering one's awrah" to make reference to modesty and cover intimate areas of the body. In other words, euphemisms in religion serve to ensure that communication remains polite by expressing reverence for holy ideas and delicate subjects.

The primary religious text of Islam is the Quran, which was passed down orally to Prophet Mohammed to challenge the pre-Islamic Arabs of Jahilia on a linguistic and rhetorical level (Al-Imam, 2006). The language of the Quran is its primary marvel. That is, the language of the Qur'an is distinctive in that it embodies the pinnacle of Arabic grammar, rhetoric, style, and figurative language. Euphemism is one of the several Qur'anic rhetorical styles that explain how the Quran uses politeness through language to describe negative expressions (Hakami, 2023).

As illustrated in Hakami’s (2023) study, the Western translation of Arberry is more communicative than Ali's rhetorical and descriptive translation since the two chosen versions represent two distinct schools of translation and interpretation. The two versions that were chosen clearly do not employ transliteration as a translation strategy to prevent misunderstandings. However, because the Quran's potent use of genuine Arabic idioms cannot usually be translated into another language, the two versions contend that the Quranic style can be understood rather than translated (Hakami, 2023). In other words, the Holy Quran makes subtle use of euphemism as a rhetorical and linguistic strategy. Since the Quran is a heavenly document, it avoids the use of offensive language by using euphemisms. Nonetheless, a few passages in the Holy Text cannot be considered euphemisms because they set Islamic laws and regulations. The Quran's use of euphemisms without altering their meaning demonstrates the linguistic distinctiveness of the text.

Euphemism in language refers to gentleness or softness (Ibn Faris, 1979). In a technical sense, it involves replacing a harsh word with a milder or more acceptable word (Mukhtar Omar, 1982). It is an effective and persuasive method for softening speech and lessening its impact (Ullmann, 1992). According to Abu Hilal al-Askari, euphemism is the process of refining a pleasant meaning to make it more refined and improving a less pleasant meaning to make it more acceptable. An example of this is a verse by Al-Hutheifa, addressing a group who was mocked for having a nose similar to that of a camel:

قومٌ هُمُ الأنفُ والأَذْنَابُ غيرهُمُ          وَمَنْ يُسَوِّي بأَنْفِ النَّاقَةِ الذَّنَبا

"People whose noses and tails are different from others/and who compare himself to a camel’s nose is mistaken". Then, they begin to take pride in this nickname (Wahba & Al-Muhandis, 1984).

According to Al-Jurjani, you should know that the essence of kenayas (euphemisms) lies in expressing actions that are usually concealed from view, such as relieving oneself or sexual intercourse, using words that are not explicitly designed for

those actions. This is done to avoid mentioning them directly and to be cautious about what was intended for those actions. The need to conceal the words referring to these actions is as important as concealing the actions themselves; thus, using euphemisms serves as a safeguard for their meanings (Wahba & Al-Muhandis, 1984).

Another verse from the Qur'an states:

قال تعالى: {وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا} [سورة البقرة: 235].

"However, do not make a secret promise to them" (Surah Al-Baqarah: 235). Here, sexual intercourse is referred to euphemistically as a "secret" to avoid referring to it explicitly.

In this study, euphemism is defined as a linguistic and expressive pattern used in religious communication within Hadith when necessary. It involves employing various linguistic techniques to avoid using harsh, offensive, or unpleasant terms and instead opting for more pleasant and acceptable words to achieve specific purposes. There are several methods used in Hadith for this purpose, including euphemism, addressing, mentioning the opposite, substituting commands or prohibitions with questions, generalizing, and avoiding direct statements and offering choices. These techniques serve to achieve several objectives, such as civility, decorum, modesty, optimism and pessimism, respect and reverence, affection, presentation and encouragement, denial, and honor. These aspects will be explained in more detail in the following sections of this study.

In the Prophetic Hadith, the euphemistic style has various semantic and pragmatic purposes. Euphemisms in Hadith are often employed to maintain civility and decorum. By using more refined and modest language, Hadith avoids offending the sensibilities of listeners and maintains a tone of respect and propriety. This approach helps address sensitive topics without causing discomfort or embarrassment, thereby upholding the principles of modesty and good manners (Anis, 1976).

The Qur'an uses euphemistic and indirect terms to refer to sexual relations, such as:

- "Al-Harth" (tilth): قال تعالى: {فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ} [البقرة، 223]

"So come to your tilth however you wish" (Surah Al-Baqarah, 223).

- "Al-Mulamasah" (touching): قال تعالى: {أَوْ لاَمَسْتُمُ النِّساءِ}[النساء، 4]

"Or if you have touched women" (Surah An-Nisa, 4).

- "Al-Ifdha" (having mutual access): قال تعالى: {وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ}[النساء، 21]

"And some of you have given access to others" (Surah An-Nisa, 21).

- "Al-Mubasharah" (approaching): قال تعالى: {فَالآنَ بَاشِرُوْهُنَّ وابْتَغُوا مَاكَتَبَ اللهُ لَكُمْ}[البقرة، 187]

"So now have sexual relations with them and seek what Allah has decreed for you" (Surah Al-Baqarah, 187).

- "Al-Istimta" (enjoyment): قال تعالى: {فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ} [ النساء، 24]

"And whatever you have enjoyed from them" (Surah An-Nisa, 24).

These few examples clearly reveal how euphemism is employed rhetorically in Islam in general and the Holy Qura'n in particular. Therefore, the significance of this study lies in understanding the Prophet's eloquence and how Prophet Mohammad (peace be upon him) employed the style of Euphemism to deliver his message appealingly and effectively. This approach enhances a deeper understanding of the language of the Prophetic Hadith and promotes effective communication between the Prophet and his followers. Additionally, it explores how this style can be applied in modern social contexts to achieve similar objectives. The study also highlights the ethical values embedded in the euphemistic style, such as modesty, compassion, and respect, which contribute to fostering moral and ethical behavior in individuals and communities. Furthermore, it emphasizes the educational impact of transmitting values in a gentle way, which helps shape the ideal Islamic character and strengthens human and social relationships, thereby reflecting the cultural sophistication of Islamic teachings. Moreover, this study is a valuable addition to linguistic studies, as it addresses one of the key semantic and pragmatic styles, offering insights that can be applied in studying other religious and linguistic texts while enhancing critical and analytical understanding of religious discourse within the semantic and pragmatic framework.

**3. Materials and Methods**

This study employs a qualitative research design, which is particularly suitable for exploring linguistic features, such as euphemisms in Prophetic Hadiths. A qualitative approach allows for an in-depth analysis of the textual content rather than a numerical or statistical examination.

The study specifically focuses on selective Prophetic Hadiths that are relevant to the topic under investigation. These Hadiths are carefully chosen to examine how euphemistic expressions are utilized within the original Arabic texts and their corresponding English translations. This comparative analysis helps identify the lexical choices and linguistic structures that contribute to euphemism in these narrations.

The methodological framework follows a descriptive–analytical approach, which involves exploring, tracing, and analyzing the occurrences of euphemistic expressions in Hadiths. The descriptive aspect involves cataloging and describing different types of euphemisms found in the Hadiths, whereas the analytical aspect involves interpreting their purposes and the effects they have on the audience. This approach provides a new linguistic perspective that may contribute to a deeper understanding and reinterpretation of the meanings conveyed in Prophetic Hadiths.

*3.1. Sampling size*

In qualitative research, purposeful sampling is commonly used, as noted by Jomaa and Bidin (2017, 2019). This method is suitable when the goal is not to generalize findings but rather to gain profound insights into a specific phenomenon (Creswell, 2012). Purposeful sampling ensures that only the most relevant and information-rich cases are selected for analysis. For this study, 32 Prophetic Hadiths were purposefully chosen from varied and credible Hadith collections. The selection process aimed to cover a range of euphemistic expressions, ensuring a diverse representation of how euphemism is used across different contexts within the Hadith corpus. By focusing on a manageable number of Hadiths, the study maintains depth and rigor in its analysis.

*3.2. Data analysis*

Creswell (2012) suggested that the choice of analysis method depends on the size of the dataset. When the dataset is extensive (exceeding 500 pages), computer-assisted qualitative data analysis software (CAQDAS), such as Nvivo or Atlas.ti, is recommended for managing and analyzing large amounts of text efficiently. However, when working with a smaller dataset (less than 500 pages) and when researchers have sufficient time, manual (hand) analysis is often preferable, as it allows for closer engagement with the data.

Given the dataset size in this study, a hand analysis approach was adopted. Each selected Hadith was carefully analyzed in both its original Arabic form and its English translation. Special attention was given to how euphemistic expressions were rendered in translation and whether the intended meanings were preserved. To ensure accuracy and linguistic fidelity, the translations were reviewed and verified by professional specialists proficient in both Arabic and English. This meticulous verification process helped maintain the integrity and authenticity of the meanings of the Hadiths while identifying key linguistic nuances.

**4. Results**

The results in this section are divided into several topics.

*4.1. Husband-wife sex relations*

In Hadith, Prophet Mohammad (peace be upon him) used euphemistic expressions out of respect and modesty. One example is his use of the term "عسيلتها" (her sweetness) as an indirect reference to sexual relations. This can be seen in the following Hadith:

"عَنْ عَائِشَةَ، أَنَّ رَجُلًا طَلَّقَ امْرَأَتَهُ ثَلاَثًا، فَتَزَوَّجَتْ فَطَلَّقَ، فَسُئِلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَتَحِلُّ لِلْأَوَّلِ؟ قَالَ: لاَ، حَتَّى يَذُوقَ عُسَيْلَتَهَا كَمَا ذَاقَ الأَوَّلُ".

"Narrated by Aisha: A man divorced his wife three times, and she married another man, and he divorced her. The Prophet (peace be upon him) was asked: 'Is it permissible for her to return to the first husband?' He said, 'No, until he tastes her **'**عسيلتها' (sweetness) just as the first husband did" (Al-Bukhari, 1422 AH, P.4).

Here, "عسيلتها" is used euphemistically to refer to the sexual aspect of the relationship, reflecting the Prophet's adherence to modesty and propriety in discussing sensitive topics.

Another example is the Hadith narrated by Sayyar Abu al-Hakam: (ومن ذلك حديث سيار أبو الحكم)

"قَالَ: سَمِعْتُ أَبَا حَازِمٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ، وَلَمْ يَفْسُقْ، رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ".

"He said: I heard Abu Hazim says: I heard Abu Huraira (may Allah be pleased with him) says: I heard the Prophet (peace be upon him) says: 'Whoever performs Hajj for Allah and does not engage in indecent talk or act sinfully, he will return as pure as the day his mother bore him" (Al-Bukhari, 1422 AH, P.133).

In this context, the term "يرفث" is used as a euphemism to refer to sexual relations and any associated inappropriate behavior. The use of this indirect expression serves to maintain modesty and decorum, making the message more palatable and respectful for listeners.

Another example is the term **"**الإربة" used in the Hadith narrated by Aisha (may Allah be pleased with her):

"كَانَ يَدْخُلُ عَلَى أَزْوَاجِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مُخَنَّثٌ فَكَانُوا يَعُدُّونَهُ مِنْ غَيْرِ أُولِي الْإِرْبَةِ (...)".

"A eunuch used to enter upon the wives of the Prophet (peace be upon him), and they considered him to be from among those who lacked 'al-'irbah' (sexual desire)" (al-Naysaburi, n.d.).

In this context, the expression **"**من غير أولي الإربة" (those who lack sexual desire) is used to describe someone incapable of sexual desire or interest in women. This euphemistic term serves to convey the idea of someone who is foolish or simple-minded and has no interest or appreciation for women's physical attributes. This choice of language reflects a sensitivity to decorum and propriety in discussing matters related to sexuality.

In Hadith, several euphemistic terms are used to refer to sexual relations:

"المباشرة" (direct contact): In the Hadith narrated by Malik ibn Nafi:

."أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ أَرْسَلَ إِلَى عَائِشَةَ يَسْأَلُهَا: هَلْ يُبَاشِرُ الرَّجُلُ امْرَأَتَهُ وَهِيَ حَائِضٌ؟ فَقَالَتْ: "لِتَشُدَّ إِزَارَهَا عَلَى أَسْفَلِهَا ثُمَّ يُبَاشِرُهَا إِنْ شَاءَ"

"Ubaydullah bin Abdullah bin Umar sent to Aisha asking if a man may have direct contact with his wife while she is menstruating? She replied, 'Let her fasten her garment around her lower body and then he may have direct contact with her if he wishes" (Ibn Malik al-Madani, 1985).

Here, "المباشرة" refers to physical contact or touching, indicating euphemism for sexual activity.

"الحرث" (tilth): Prophet Mohammad (peace be upon him) said:

."قال الرسول صلى الله عليه وسلم: "هُنَّ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَأَطْعِمُوهُنَّ مِمَّا تَأْكُلُونَ وَاكْسُوهُنَّ مِمَّا تَكْسُونَ وَلَا تَضْرِبُوهُنَّ وَلَا تُقَبِّحُوهُنَّ

"Women are your tilth, so go to your tilth; however, you wish, and provide them with what you eat and clothe them with what you wear. Do not beat them or speak ill of them" (Al-Bayhaqi, 2003).

In this context, "الحرث" refers euphemistically to female genitalia.

"الغشيان" (intercourse): In the Hadith narrative by Qatada, it is stated:

"إِذَا قَالَ: إِذَا حَمَلْتِ فَأَنْتِ طَالِقٌ ثَلَاثًا، يَغْشَاهَا عِنْدَ كُلِّ طُهْرٍ مَرَّةً، فَإِنِ اسْتَبَانَ حَمْلُهَا فَقَدْ بَانَتْ مِنْهُ"

"If she becomes pregnant, then you must divorce her three times; have intercourse with her at each period of purity, and if her pregnancy becomes evident, she is separated from him" (Al-Bukhari, 1422 AH).

Here, "الغشيان" refers to sexual intercourse.

"البغاء" (fornication): In the Hadith narrated by Abu Mas'ud al-Ansari:

"أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ ثَمَنِ الْكَلْبِ، وَمَهْرِ الْبَغِيِّ، وَحُلْوَانِ الْكَاهِنِ".

"The Messenger of Allah (peace be upon him) forbade the price of a dog, the wages of a prostitute, and the payment to a soothsayer" (Al-Naysaburi, n.d.,). The meaning of "the soothsayer's fee" is the money or gift given to the soothsayer in exchange for practicing divination, such as predicting the unseen dreams or interpreting dreams through unlawful means.

The "mahr al-bughay" (payment to a prostitute) is the amount a prostitute receives for fornication, and it is deemed forbidden by consensus among Muslims (Al-Naysaburi, n.d.,).

"السفاح" (fornication): In Hadith narrated by Ali ibn Abi Talib:

"أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَرَّ هُوَ وَأَصْحَابُهُ بِبَنِي زُرَيْقٍ فَسَمِعُوا غِنَاءً وَلَعِبًا فَقَالَ: مَا هَذَا؟ قَالُوا: نِكَاحُ فُلَانٍ يَا رَسُولَ اللهِ قَالَ: كَمَّلَ دِينَهُ هَذَا النِّكَاحُ لَا السِّفَاحُ، وَلَا نِكَاحُ السِّرِّ حَتَّى يُسْمَعَ دُفٌّ أَوْ يُرَى دُخَانٌ".

"The Prophet (peace be upon him) and his companions passed by Banu Zuraiq and heard music and play. He asked, 'What is this?' They replied, 'It is the marriage of so-and-so.' The Prophet said, 'This marriage completes religion, not fornication, nor secret marriage until a drum is heard, or smoke is seen" (Al-Bayhaqi, 2003).

Here, "السفاح" refers to fornication.

These euphemistic expressions reflect a sensitivity to decorum and a way to discuss sensitive topics with propriety. Other polite and modest euphemisms are employed in the Prophetic Hadith to discuss sexual matters. The term "**الماء**" (water) is used as a euphemism for the pleasure experienced by a woman during intercourse or dreaming of the same issue. This can be seen in the Hadith narrated by Umm Salama, the wife of the Prophet Mohammad (peace be upon him), who said:

"جَاءَتْ أُمُّ سُلَيْمٍ، امْرَأَةُ أَبِي طَلْحَةَ الْأَنْصَارِيِّ، إِلَى رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ، هَلْ عَلَى الْمَرْأَةِ مِنْ غُسْلٍ إِذَا هِيَ احْتَلَمَتْ، فَقَالَ: نَعَمْ إِذَا رَأَتِ الْمَاءَ". (أم سُلَيْم)

"Umm Sulaym (أم سُلَيْم) , the wife of Abu Talhah al-Ansari, came to the Messenger of Allah (peace be upon him) and said, "O Messenger of Allah, Allah does not shy away from the truth. Is there a ghusl (ritual bath) required for a woman if she has a wet dream?" He replied, "Yes, if she sees the discharge" (Ibn Malik al-Madani, 1985).

Here, "**الماء**" metaphorically represents the sexual fluid.

In another Hadith, the term "الختان" (circumcision) is used as a euphemism for sexual intercourse. This is illustrated by the following Hadith narrated by Aisha (may Allah be pleased with her):

"إِذَا جَاوَزَ الْخِتَانُ الْخِتَانَ وَجَبَ الْغُسْلُ، فَعَلْتُهُ أَنَا وَرَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاغْتَسَلْنَا"

"When the circumcision surpasses the circumcision, ritual purification becomes obligatory. I did this with the Messenger of Allah (peace be upon him), and we both performed the ritual bath" (Al-Tirmidhi, 1998).

Here, "الختان" is used metaphorically to refer to the act of sexual penetration, indicating the need for ritual purification following such an act.

*4.2. Praising Allah and His Prophet Mohammad*

The custom of treating Prophet Mohammad (peace be upon him) with the greatest deference and modesty is clear from the Prophetic Hadith. For example, in Hadith's narration by al-Nu'man ibn Bashir:

".ن رسول الله صلى الله عليه وسلم وَسَلَّمَ قَالَ: مَا تَرَوْنَ فِي الشَّارِبِ، وَالسَّارِقِ وَالزَّانِي؟ وَذَلِكَ قَبْلَ أَنْ يُنْزَلَ فِيهِمْ، قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَم قَالَ: هُنَّ فَوَاحِشُ "
".وَفِيهِنَّ عُقُوبَةٌ. وَأَسْوَأُ السَّرِقَةِ الَّذِي يَسْرِقُ صَلَاتَهُ، قَالُوا: وَكَيْفَ يَسْرِقُ صَلَاتَهُ يَا رَسُولَ اللَّهِ؟ قَالَ: لَا يُتِمُّ رُكُوعَهَا وَلَا سُجُودَهَا

"The Messenger of Allah (peace be upon him) said: 'What do you think about the drinker, the thief, and the adulterer? This was before any revelations were sent about them.' They replied, 'Allah and His Messenger know best.' Prophet Mohammad said, 'These are abominations, and there is a punishment for them. The worst theft is when someone steals from his prayer.' They asked: 'How does someone steal from his prayer, O Messenger of Allah?' He replied, 'By not completing its bowing (ruku') and prostration (sujud) "(Ibn Malik al-Madani, 1985).

In this context, the companions' response, "Allah and His Messenger know best," reflects their respect and deference toward Prophet Mohammad (peace be upon him) in matters of Islamic rulings and knowledge.

In another Hadith, the practice of praising Allah (SWT) with respect and modesty is illustrated in the way Prophet Mohammad (peace be upon him) expressed his adoration and supplication. For example, in a Hadith narrated by Ali ibn Abi Talib:

"كَانَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا افْتَتَحَ الصَّلَاةَ كَبَّرَ ثُمَّ قَالَ: وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنُ الْمُشْرِكِينَ (...) اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذَنْبِي فَاغْفِرْ لِي ذُنُوبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ (...)".

"When the Messenger of Allah (peace be upon him) begins the prayer, he would say: 'I have turned my face toward Him who created the heavens and the earth, being upright and not of those who associate others with Allah... O Allah, you are the Sovereign; there is no deity but You. My Lord, and I am Your servant. I have wronged myself and acknowledged my sin, so forgive all my sins, for none forgives sins but You. Here, I am at Your service, and all goodness is in Your hands, and evil is not attributed to You... " al-Daraqutni, 2004).

In this expression, "all goodness is in Your hands, and evil is not attributed to You," the Prophet (peace be upon him) attributed all goodness to Allah (SWT) while refraining from attributing any evil to Him, thus showing the utmost respect and reverence.

*4.3. Optimism and pessimism*

At times, speakers intentionally choose to enhance certain terms with an optimistic connotation or avoid words that may induce pessimism. This practice includes replacing words associated with death or certain diseases to mitigate their impact, thereby preventing the evocation of fear and anxiety in the listener.

There are times when positive connotations are attached to euphemism terminology in the Hadith literature. For example, Prophet Mohammad (peace be upon him) used expressions such as "غِفَارُ غَفَرَ اللَّهُ لَهَا" (Ghafar—May Allah forgive them) and "وَأَسَلَمُ سَالَمَهَا اللَّهُ" (Aslam—May Allah grant peace to them) (Al-Bukhari, 1422 AH, p.2/26). Here, the verbs "غفر" (forgive) and "سالمها" (grant peace) are derived from the names of two Arab tribes: "غفار" (Ghifar) and "أسلم" (Aslam), respectively. The Ghifar tribe belonged to Kinanah, and the Aslam tribe was from Khuzāʿah. By invoking these tribes' names, Prophet Mohammad (peace be upon him) prayed for their forgiveness and peace because of their early embrace of Islam and positive contributions. This reflects his use of their names as a source of good omen and optimism.
Within Hadith, the term "البصير" (the seer) is sometimes used euphemistically to refer to a blind person, reflecting optimism. For example, in a Hadith narrated by Prophet Mohammad (peace be upon him):

قال الرسول صلى الله عليه وسلم: "انْطَلِقُوا بِنَا إِلَى الْبَصِيرِ الَّذِي فِي بَنِي وَاقِفٍ نَعُودُهُ".

"Go with us to visit the blind man in Banu Qaf" (Al-Bayhaqi, 2003).

Here, the term "البصير" is used to convey a sense of optimism and respect, acknowledging the individual's worth and dignity despite their blindness.

The term "Mafazah" is also used to refer to a desolate or perilous place with an optimistic connotation, as illustrated in the following Hadith of Ka'b ibn Malik:

" كَانَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَلَّمَا يُرِيدُ غَزْوَةً يَغْزُوهَا إِلَّا وَرَّى بِغَيْرِهَا، حَتَّى كَانَتْ غَزْوَةُ تَبُوكَ، فَغَزَاهَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي حَرٍّ شَدِيدٍ، وَاسْتَقْبَلَ سَفَرًا بَعِيدًا وَمَفَازًا، وَاسْتَقْبَلَ غَزْوَ عَدُوٍّ كَثِيرٍ، فَجَلَّى لِلْمُسْلِمِينَ أَمْرَهُمْ، لِيَتَأَهَّبُوا أُهْبَةَ عَدُوِّهِمْ، وَأَخْبَرَهُمْ بِوَجْهِهِ الَّذِي يُرِيدُ".

"Prophet Mohammad (peace be upon him) rarely intended to embark on a military campaign without initially misleading it, except in the case of the Battle of Tabuk. During this campaign, the Prophet led the Muslims in extreme heat, facing a long journey, a desolate terrain, and a large enemy force. He clarified their situation to the Muslims, so they could prepare adequately for their adversaries and informed them of the direction he intended to take" (Al-Bukhari, 1422 AH, p.4/48).

Mafazah": A desolate or perilous place is named this way with optimism for victory and safety. Ibn al-Anbari mentioned that, according to Ibn al-Arabi, "Mafazah" is derived from the expression "fawaz al-rajul" (فَوَزَ الرجلُ), indicating a play on words where the term is used ironically or optimistically (Ibn Batal, 2003, p.5/123).

In the Hadith narrated by Aisha (may Allah be pleased with her):

"لَبِثَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ سِتَّةَ أَشْهُرٍ يَرَى أَنَّهُ يَأْتِي وَلَا يَأْتِي، فَأَتَاهُ مَلَكَانِ، فَجَلَسَ أَحَدُهُمَا عِنْدَ رَأْسِهِ، وَالْآخَرُ عِنْدَ رِجْلَيْهِ، فَقَالَ أَحَدُهُمَا لِلْآخَرِ: مَا بَالُهُ؟ قَالَ: مَطْبُوبٌ قَالَ: مَنْ طَبَّهُ؟ قَالَ: لَبِيدُ بْنُ الْأَعْصَمِ (...)".

"The Messenger of Allah (peace be upon him) remained for six months thinking that he was coming and not coming. Two angels then came to him, one sitting at his head and the other at his feet. One of them said to the other, 'What is wrong with him?' He replied, 'He is afflicted by magic.' The other asked, 'Who cast the spell?' He said, 'Labid bin Al-A'sam" (Ibn Hanbal, 2001).

In this Hadith, the term "matboob" (مطبوب) is used to refer to someone afflicted by magic. The word (al-matboob) is one of the opposites, as magic is called (tab) 'طَب', and the treatment of illness is called (tib) 'طِب '.

*4.4. Reverence and exaltation*

In the narration from Saeed ibn al-Musayyib about Abu Huraira, he said:

" بَيْنَما نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَال: بَيْنَما أَنَا نَائِمٌ رَأَيْتُنِي فِي الجَنَّةِ، فَإِذَا امْرَأَةٌ تَتَوَضَّأُ إِلَى جَانِبِ قَصْرٍ، فَقُلْتُ: لِمَنْ هَذَا القَصْرُ؟ فَقَالُوا: لِعُمَرَ، فَذَكَرْتُ غَيْرَتَهُ فَوَلَّيْتُ مُدْبِرًا فَبَكَى عُمَرُ، وَقَالَ: عَليْكَ بِأَبِي أَنْتَ وأُمِّي يَا رسُولَ الله أغارُ".

"While we were sitting with the Messenger of Allah (peace be upon him), he said: 'I was once sleeping, and I saw myself in Paradise, and there was a woman performing ablution beside a palace. I asked, "For whom is this palace?" They replied, "For Umar." I remembered his jealousy and turned away, and Umar cried and said, "May my father and mother be sacrificed for you, O Messenger of Allah, do I have jealousy?" (Al-Bukhari, 1422 AH, p.9/39).

Abu Huraira adjusted his use of the preposition 'مع' (with) to 'عند' (at) about Prophet Mohammad (peace be upon him) as an act of veneration and respect.

The grandfather of Abdullah bin Qais bin Mukharrimah said:

"وُلِدْتُ أَنَا وَرَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الفِيلِ، قَالَ: وَسَأَلَ عُثْمَانُ بْنُ عَفَّانَ قُبَاثَ بْنَ أَشْيَمَ أَخَا بَنِي يَعْمَرَ بْنِ لَيْثٍ: أَنْتَ أَكْبَرُ أَمْ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالَ: رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْبَرُ مِنِّي وَأَنَا أَقْدَمُ مِنْهُ فِي الْمِيلَادِ".

"I was born in the Year of the Elephant, the same year as Prophet Mohammad (peace be upon him). Then, Uthman ibn Affan asked Qubath ibn Ashyam, the brother of Banu Yamr ibn Layth, "Are you older or is Prophet Mohammad (peace be upon him) older?" Qubath replied, "The Prophet Mohammad (peace be upon him) is older than me, but I was born before him" (Al-Tirmidhi,1998).

The expression (أكبر مني) was used metaphorically to indicate that the Prophet, peace be upon him, was greater than the Qubath bin Ashim in status and rank, not in age. This is similar to Al-Abbas's response: "He is greater than me, and I am older than him,' when asked: 'By how many years are you older than the Messenger of Allah, peace be upon him? " (Al-Shaybani, 1417 AH, p.3/1693).

*4.5. Affection*

Affectionate politeness has been achieved in the prophetic hadith through the style of address, specifically the diminutive form of the word "son" (ابن). An example of this is found in the narration by Anas bin Malik:

"قَالَ لِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: يَا بُنَيَّ، إِيَّاكَ وَالاِلتِفَاتَ فِي الصَّلاَةِ، فَإِنَّ الالتِفَاتَ فِي الصَّلاَةِ هَلَكَةٌ، فَإِنْ كَانَ لاَ بُدَّ فَفِي التَّطَوُّعِ لاَ فِي الفَرِيضَةِ".

"The Messenger of Allah (peace be upon him) said to me: 'O my dear son, beware of looking around during prayer, for looking around during prayer, is destruction. If you must do it, then only in voluntary prayers, not in obligatory ones"(Al-Tirmidhi, 1998).

Here, the Prophet (peace be upon him) addressed Anas bin Malik with the term "O my dear son" (**يا بني**), although he was not his actual son, as a form of affection and gentleness. Another example is when the Prophet (peace be upon him) addressed Al-Mughira bin Shu'ba with the phrase "O my dear son" (أَيْ بُنَيَّ) when he asked him about Dajjal (Antichrist), saying "O my dear son, what makes you concerned about him? He will not harm you." I said, "People claim that he has rivers of water and mountains of bread with him." He said, "He is less significant to Allah than that" (Al-Naysaburi, n.d., p.1/1693).

Furthermore, the companions, may Allah be pleased with them, addressed the Muslim person with the expression "O son of my brother" as a form of endearment. For example, Abdullah bin Umar said to a man from the family of Khalid bin Asid: "O son of my brother, Allah Almighty sent to us Mohammad, peace and blessings be upon him, and we did not know anything. Therefore, we do as we saw him does" (Ibn Malik al-Madani, 1985).

Gentleness is also embodied for the sake of endearment in calling by a nickname, such as when Prophet Mohammad (peace be upon him) called Abdul Rahman bin Sakhr Al-Dawsi by the title of Abu Huraira in his saying:

"لَقَدْ ظَنَنْتُ يَا أَبَا هُرَيْرَةَ أَنْ لاَ يَسْأَلُنِي عَنْ هَذَا الحَدِيثِ أَحَدٌ أَوَّلُ مِنْكَ لِمَا رَأَيْتُ مِنْ حِرْصِكَ عَلَى الحَدِيثِ أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ القِيَامَةِ، مَنْ قَالَ لاَ إِلَهَ إِلَّا اللَّهُ، خَالِصًا مِنْ قَلْبِهِ، أَوْ نَفْسِهِ".

"I thought, O Abu Huraira, that no one would ask me about this hadith before you because of your keenness on the hadith. The happiest of people with my intercession on the Day of Resurrection is the one who says, 'There is no god but Allah,' sincerely from his heart or soul" (Al-Bukhari, 1422 AH, p.1/31).

One example of this is when Prophet Mohammad (peace be upon him) called Ali ibn Abi Talib (may Allah be pleased with him) by the nickname "Abu Turab" as a sign of honor and to bring him joy. This occurred when the Prophet found Ali lying in the mosque after leaving his home in anger toward his wife, Fatimah (may Allah be pleased with her). When asked where her cousin was, she replied that he was in the mosque. The Prophet went to him and found that Ali's cloak had fallen off his back and that dust had accumulated on it. The Prophet then began to wipe the dust from Ali's back and said: "Sit down, O Abu Turab," addressing him in this way twice" (Al-Bukhari, 1422 AH, p.5/18).

Kindness is also exemplified in the use of familial terms, such as "O my brother." Prophet Mohammad (peace be upon him) requested that Umar ibn al-Khattab not forget him in his prayers when he went for Umrah, as narrated by Umar ibn al-Khattab:

"اسْتَأْذَنْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الْعُمْرَةِ، فَأَذِنَ لِي، وَقَالَ: لَا تَنْسَنَا يَا أُخَيَّ مِنْ دُعَائِكَ، فَقَالَ كَلِمَةً مَا يَسُرُّنِي أَنَّ لِي بِهَا الدُّنْيَا".

"I asked the Prophet (peace be upon him) for permission to perform Umrah, and he granted it to me, saying: 'Do not forget us, O my brother, in your prayers.' He said this in a manner that was more cherished to him than possessing the world." (Abu Dawood, n.d., p.2/80).

This affection and kindness in the Prophet's speech touched Umar's heart and had a significant positive impact on him. Addressing people with terms such as "O my uncle" is also mentioned, as in the following hadith:

"قَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: "إِنِّي لَفِي الصَّفِّ يَوْمَ بَدْرٍ إِذِ التَفَتُّ فَإِذَا عَنْ يَمِينِي وَعَنْ يَسَارِي فَتَيَانِ حَدِيثَا السِّنِّ، فَكَأَنِّي لَمْ آمَنْ بِمَكَانِهِمَا، إِذْ قَالَ لِي أَحَدُهُمَا سِرًّا مِنْ صَاحِبِهِ: يَا عَمِّ أَرِنِي أَبَا جَهْلٍ، فَقُلْتُ: يَا ابْنَ أَخِي، وَمَا تَصْنَعُ بِهِ؟ قَالَ: عَاهَدْتُ اللَّهَ إِنْ رَأَيْتُهُ أَنْ أَقْتُلَهُ أَوْ أَمُوتَ دُونَهُ، (...)".

"Abd al-Rahman bin Awf said, 'I was in the line on the Day of Badr when I turned and saw two young men, and it seemed to me that I had not believed in their presence. One of them secretly asked me, 'O uncle, show me Abu Jahl.' I said, 'O my nephew, what do you want with him?' He replied, 'I have pledged to Allah that if I see him, I will kill him or die trying." (Al-Bukhari, 1422 AH, p.5/78).

Similarly, Abu Bakr al-Siddiq (may Allah be pleased with him) addressed his wife, Zainab, known as Umm Ruman, by saying "O sister of Banu Firas," referring to her as someone from the Banu Firas tribe, which was well known and traced back to Firas ibn Ghannam ibn Malik ibn Al-Nadr ibn Kinana. As narrated by Abd al-Rahman ibn Abu Bakr:

"(...) يَا أُخْتَ بَنِي فِرَاسٍ مَا هَذَا؟ قَالَتْ: لَا وَقُرَّةِ عَيْنِي، لَهِيَ الْآنَ أَكْثَرُ مِنْهَا قَبْلَ ذَلِكَ بِثَلَاثِ مِرَارٍ (...)".

"O sister of Banu Firas, what is this?" She replied, "No, by the delight of my eyes, she now has more than she did before by three times" (Al-Naysaburi, n.d., p. 3/1627).

The command may sometimes be expressed in the form of a question to show kindness and affection, as illustrated in the hadith narrated by Anas ibn Malik:

" أَنَّ رَجُلًا كَانَ عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَمَرَّ بِهِ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي لَأُحِبُّ هَذَا، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَعْلَمْتَهُ؟ قَالَ: لَا، قَالَ: أَعْلِمْهُ قَالَ: فَلَحِقَهُ، فَقَالَ: إِنِّي أُحِبُّكَ فِي اللَّهِ، فَقَالَ: أَحَبَّكَ الَّذِي أَحْبَبْتَنِي لَهُ".

"A man was with Prophet Mohammad (peace be upon him), and a man passed by. The man said, 'O Messenger of Allah, I love this person.' The Prophet (peace be upon him) asked him, 'Have you informed him?' He replied, 'No.' The Prophet (peace be upon him) said, 'Inform him.' Therefore, the man went after him and said, 'I love you for the sake of Allah.' The other person replied, 'May the One whom you love me for love you. ' Abu Dawood, n.d., p.4/333).

Prophet Mohammad (peace be upon him) used the interrogative particle instead of a direct command to advise and guide the man to inform the one he loves that he loves him, aiming to spread harmony and affection among people.

Affection in the prophetic tradition can also be expressed via supplication. This is exemplified in the prayer of Prophet Mohammad (peace be upon him) for Abu Bakrah when he was delayed for prayer and had to bow outside the row. The hadith is narrated by Abu Bakrah:

"عَنْ أَبِي بَكْرَةَ، أَنَّهُ انْتَهَى إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ رَاكِعٌ، فَرَكَعَ قَبْلَ أَنْ يَصِلَ إِلَى الصَّفِّ، فَذَكَرَ ذَلِكَ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: زَادَكَ اللَّهُ حِرْصًا وَلاَ تَعُدْ".

"He reached Prophet Mohammad (peace be upon him) while he was in the bowing position, so he bowed before reaching the row. When he mentioned this to the Prophet (peace be upon him), he said: 'May Allah increase you in diligence, and do not repeat this'. (Al-Bukhari, 1422 AH, p.1/156).

The Prophet's supplication, 'May Allah increase you in diligence, and do not repeat this,' reflects kindness and affection. This means that May Allah increase your eagerness to obey and engage in worship, and is not delayed in the prayer again to the point that you miss a unit of it.

*4.6. Presentation and encouragement*

Presentation and urging are purposes for which speakers resort to showing politeness via noble and indicative expressions. An example of this is the replacement of the word "women" with "glass vessels" in the words of Anas bin Malik:

"كَانَ لِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَادٍ حَسَنُ الصَّوْتِ، فَقَالَ لَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: رُوَيْدًا يَا أَنْجَشَةُ، لَا تَكْسِرِ الْقَوَارِيرَ يَعْنِي ضَعَفَةَ النِّسَاءِ".

The word "Ḥādī" in Hadith refers to a person who leads camels by singing or chanting for them while traveling to encourage them to move faster and more harmoniously.

Ḥādī: A person who chants or sings to camels in a melodious and rhythmic voice. The Arabs believed that a beautiful voice would motivate the camels to walk briskly and steadily.

In Hadith, Anjasha was a ḥādī for the camels, and his pleasant voice encouraged the camels to quicken their pace. However, since women were riding those camels, Prophet Mohammad (peace be upon him) expressed concern that the increased speed might exhaust or harm them. He likened women to "delicate vessels" (qawārīr), emphasizing their gentleness and physical fragility compared with men. This metaphor highlights the Prophet's care and consideration of women's well-being during the journey. "The Messenger of Allah (peace be upon him) had a camel driver with a nice voice, and the Messenger of Allah (peace be upon him) said to him: 'Slow down, Anjasha, do not break the glass vessels,' meaning the weak women" (Al-Naysaburi, n.d., p.4/1812).

Prophet Mohammad (peace be upon him) urged Anjasha to be gentle with the women out of mercy and compassion for them, using a metaphor. He compared women to glass vessels because of their delicacy, softness, fragility, and susceptibility to breaking.

In the prophetic hadith, the purpose of presentation and urging is expressed through the technique of shifting from a command or prohibition to a question. An example of this can be found in the hadith of Abu Amr ibn Yahya Al-Mazini:

"أَنَّ رَجُلًا، قَالَ لِعَبْدِ اللَّهِ بْنِ زَيْدٍ، وَهُوَ جَدُّ عَمْرِو بْنِ يَحْيَى أَتَسْتَطِيعُ أَنْ تُرِيَنِي، كَيْفَ كَانَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ؟ (...)".

"A man said to Abdullah bin Zayd, who was the grandfather of Amr ibn Yahya, 'Can you show me how the Messenger of Allah (peace be upon him) performed ablution?' (...)" (Al-Bukhari, 1422 AH, p.1/48). The man shifted his request from a command ("Show me") to a question ("Can you show me? "), which reflects politeness and respect toward elderly individuals. It is as if he wanted to see the action to make the learning more effective.

Among the examples of gentleness in using the particle " **ألا**" (ala), which often appears in the Prophetic hadith, is the saying of the Prophet (peace be upon him):

"أَلَا أُخْبِرُكُمْ بِمَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا، وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟ إِسْبَاغُ الْوُضُوءِ عِنْدَ الْمَكَارِهِ، وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ. فَذَلِكُمُ الرِّبَاطُ، فَذَلِكُمُ الرِّبَاطُ، فَذَلِكُمُ الرِّبَاطُ".

"Shall I tell you of something by which Allah erases sins and raises ranks? Perfecting the ablution during difficulties, taking many steps to the mosques, and waiting for the prayer after the prayer. That is the Ribat, that is the Ribat, that is the Ribat" (Ibn Malik al-Madani, 1985)**.**

The particle " **ألا**" is a combination of the interrogative "**أ**" and the negative "**لا**", which implies the realization of what follows it.

*4.7. Denial*

Prophet Mohammad (peace be upon him) resorted to the method of generalization and refrained from naming the person who made a mistake while giving guidance and advice. This was done to avoid embarrassing the individual, to cover their faults, and to be gentle with them. By doing so, he helped the person correct the mistake without anyone knowing who he was. An example of this is found in the Hadith of Prophet Mohammad (peace be upon him):

"مَا بَالُ أَقْوَامٍ يَشْتَرِطُونَ شُرُوطًا، لَيْسَ فِي كِتَابِ اللَّهِ مَنِ اشْتَرَطَ شَرْطًا لَيْسَ فِي كِتَابِ اللَّهِ، فَلَيْسَ لَهُ، وَإِنِ اشْتَرَطَ مِائَةَ مَرَّةٍ".

"Why do some people impose conditions which are not in Allah's Book? Whoever imposes a condition not found in Allah's Book, it will not be valid, even if he imposes a hundred conditions" (Al-Bukhari, 1422 AH, p.1/98).

The expression "What is the matter with people?" indicates the Prophet's disapproval of these conditions that do not conform to the Book of Allah the Almighty. This generalization is a form of direct advice and guidance to cover up the mistake and avoid exposing the person at fault. It is as if to say: What is their situation, and why do they do that?

Among these is the hadith of Anas ibn Malik:

"قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: مَا بَالُ أَقْوَامٍ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي صَلاَتِهِمْ، فَاشْتَدَّ قَوْلُهُ فِي ذَلِكَ، حَتَّى قَالَ: لَيَنْتَهُنَّ عَنْ ذَلِكَ أَوْ لَتُخْطَفَنَّ أَبْصَارُهُمْ".

"The Prophet, peace be upon him, said, 'What is the matter with people who raise their eyes to the sky during their prayer?' His speech became intense on this matter until he said, 'They must stop doing that, or their eyesight will be taken away." (Al-Ash'ath, n.d., p.1/240).

*4.8. Honoring*

The kindness of the method of giving a choice for honoring is evident in the Prophetic hadith. A prime example is Prophet Mohammad’s (peace be upon him) saying to Umm Salama, who was a widow on the first day she was with him after their marriage:

"لَيْسَ بِكِ عَلَى أَهْلِكِ هَوَانٌ، إِنْ شِئْتِ سَبَّعْتُ عِنْدَكِ، وَسَبَّعْتُ عِنْدَهُنَّ، وَإِنْ شِئْتِ ثَلَّثْتُ عِنْدَكِ، وَدُرْتُ فَقَالَتْ ثَلِّثْ".

“You are not a burden to your family. If you wish, I can stay with you for seven nights and then for seven nights with them, or if you wish, I can stay with you for three nights and then move around.' She replied, 'Stay for three nights.” (Ibn Malik al-Madani, 1985).

Prophet Mohammad (peace be upon him) gave Umm Salama the choice of staying with her for seven nights, residing with each of his wives for seven nights, or staying with her for three nights and rotating among his other wives daily. She chose three nights. It is customary that if a man marries a virgin, he stays with her for seven nights, whereas if he marries a widow, he stays with her for three nights.

In a study reported by Yahya ibn Sa'id:

"أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ بَعَثَ جُيُوشًا إِلَى الشَّامِ. فَخَرَجَ يَمْشِي مَعَ يَزِيدَ بْنِ أَبِي سُفْيَانَ وَكَانَ أَمِيرَ رُبْعٍ مِنْ تِلْكَ الْأَرْبَاعِ. فَزَعَمُوا أَنَّ يَزِيدَ قَالَ لِأَبِي بَكْرٍ: إِمَّا أَنْ تَرْكَبَ، وَإِمَّا أَنْ أَنْزِلَ. فَقَالَ أَبُو بَكْرٍ مَا أَنْتَ بِنَازِلٍ، وَمَا أَنَا بِرَاكِبٍ. إِنِّي أَحْتَسِبُ خُطَايَ هَذِهِ فِي سَبِيلِ اللَّه".

The term "Sham" in Hadith refers to the historical geographic region that includes present-day Syria, Lebanon, Palestine, and Jordan. At that time, the term "Sham" denoted this vast area, which was an integral part of the emerging Islamic state.

“Abu Bakr al-Siddiq sent military expeditions to the Levant. He went out walking with Yazid bin Abi Sufyan, who was the commander of one of those divisions. Yazid told Abu Bakr, 'Either you ride, or I will dismount.' Abu Bakr replied, 'You will not dismount, and I will not ride. I consider these steps of mine to be in the path of Allah” (Ibn Malik al-Madani, 1985).

We find that Yazid ibn Abi Sufyan's offer to Abu Bakr al-Siddiq (may Allah be pleased with him), 'Either you ride, or I will dismount,' was a gesture of kindness, honor, and modesty toward him. This was because Abu Bakr al-Siddiq was the Caliph of the Muslims, whereas Yazid was the commander of one quarter of the Muslim forces.

## 5. Discussion

The analysis of euphemistic expressions in Prophetic Hadith highlights Prophet Mohammad’s (peace be upon him) use of respectful and modest language to address sensitive topics, such as husband–wife sex relations, sexual conduct, and acts of worship. The findings demonstrate that the Prophet employed indirect and refined expressions to ensure clarity while maintaining decorum, making the messages accessible and respectful for listeners of diverse backgrounds.

The use of euphemistic expressions in religious texts has been widely studied in the linguistic and theological literature. Several researchers have explored this phenomenon in different religious and cultural contexts. For instance, Al-Khatib (2001) examined linguistic strategies in Arabic rhetoric, noting that euphemisms in Hadith function as a means to discuss sensitive topics while adhering to Islamic ethical standards. Furthermore, Hussein (2012) analyzed the role of euphemisms in classical Arabic literature and reported that similar strategies were used in pre-Islamic and Islamic poetry to address love, war, and social matters. In another study, Khalifa and Mahmood (2017) investigated the use of euphemisms in Islamic jurisprudence, highlighting their importance in fatwas and legal discussions to avoid offensive or inappropriate language. Fairclough (2013) also discussed euphemisms in religious discourse from a sociolinguistic perspective, comparing Islamic and Christian traditions and noting how both employ indirect language to discuss sensitive topics, such as sexuality, morality, and divine attributes.

These findings illustrate that the use of euphemistic expressions in Hadith sets a precedent for maintaining respect and modesty in contemporary religious discussions and scholarly works. In addition, understanding these linguistic strategies can enhance the interpretation of religious texts and foster intercultural appreciation of how sensitive topics are addressed across civilizations. These findings can inform contemporary Islamic teaching methods, emphasizing respectful and dignified communication when discussing personal and social ethics.

## 6. Conclusions

The prophetic hadith employs refined words and expressions in religious communication. These are suggestive without being offensive or inappropriate, avoiding vulgarity and rudeness while adhering to the principles of politeness and modesty. The methods of kindness in the Prophetic hadith are diverse, including euphemism, allusion, address, mentioning the opposite, switching from command or prohibition to questioning, generalization without explicitness, and turning away, among others. Euphemism in the Prophetic hadith achieves several purposes. First, in Civility, Etiquette, and Modesty, euphemism is used to praise Allah Almighty, address Prophet Mohammad (peace be upon him), and express things that are inappropriate to state explicitly. Second, in optimism and pessimism, words are softened to indicate optimism, such as calling the blind person "the one with weak sight," the dangerous place "the place of salvation," and the bewitched person "the affected person." Third, in Reverence and Honor, the words indicate reverence and honor, such as replacing the term "with" by "at." Another purpose is affection, whereby the purpose is achieved through various methods, such as using addresses and questioning. In addition, euphemism is employed for Presentation and Encouragement purposes, which are achieved through methods, such as

metaphor, switching from command or prohibition to questioning, and using the particle "not" (ألا). In Denial, the purpose is achieved through methods, such as generalizing non-explicitness and questioning. Finally, euphemism is utilized for honor purposes, which are fulfilled through the method of giving choices, as seen in Prophet Mohammad's (peace be upon him) offer to his wife Umm Salama and Yazid bin Abi Sufyan's offer to Abu Bakr al-Siddiq. However, this study is limited in terms of the topic, whereby only euphemism was explored, and the methodology focuses mainly on the qualitative approach. In addition, the Prophetic Hadiths and the Holy Qura'an include various examples of the use of euphemism, which serves many purposes related to people's daily practice and education. Therefore, future studies may emphasize these examples, analyze them, and show the style and purposes of each of them.

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